8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

*539 And the Amir took that fish and threw it in the river.
825 Now that fish was of the tribe of Adam, and it was really a girl, for you know that the fish of gold are really of the tribe of men, though they have taken the disguise of fish, and are skilled in magic and unusual things. And as the Amir threw the fish into the river he said: May God leave you with your lover and may he leave me with a lover.

*539 Now when the fish girl landed in the water she swam off to her lover, to a cave beneath the waters of the Tigris, and he asked her: Where have you been and why have you delayed your coming? And she replied: I was taken in a net, and given to the Amir, but he returned me to the water and he said, Go to your lover.

But when the Amir had told his father the Sultan that all girls were witches and evil creatures he was lying, nor did he fully state the truth, for one girl, a princess in a neighbouring country, he thought not evil but good, and his blood was hot with love for her, but he concealed this from his father, knowing that the Sultan wished to marry him to his cousin, that her wealth might not go from Iraq.

And the lover of the fish girl was aware of these affairs, for of such are the magicians. And he thought: I must reward the Amir who gave me back my beloved. And he took on the shape of a derwish, and went to the prison, and saluted the Amir. And he said: You desire to take Aliya bint Rejab. When the Amir saw that his desire was known to the derwish he became as white as milk, and he was astonished, and he implored help from the derwish, saying: O master of miracles, help me get my beloved. And the Amir and the derwish mounted on horses and left the prison, nor did the guards become aware of their departure. They rode to the palace of the girl Aliya. And

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

*539 they entered the palace like cats, in the second half of the night, and the alarm was not raised. And the Amir went into the room of the girl Aliya. The night was hot and she had cast off her clothes. And when the Amir saw the beauty of her body he was amazed, and he was near to fainting with wonder. But he covered the girl Aliya and took her to the horses, and they rode into the desert. And in the morning they halted and she cooked for them food.
[262] When they had eaten of meat and rice and dates and lebn the derwish spoke to the Amir and said: It is written that we must divide this girl between us and each have his share of her, for if two are partners in labour they must share the achievement. And the Amir said: This suggestion is unsuitable, nor can it happen thus. And the girl heard and was amazed at the words of the derwish. But the derwish insisted and said: A division is written as the fate of this girl, and I have no power to alter it. The Amir thought: This derwish is one of the princes of magicians, and he has befriended me. So he said: If it is thus, then it shall be done according to your wishes, but how shall we divide her, up and down, or across? And the derwish replied: Up and down, for then each of us shall have a beautiful eye and a breast and an arm and a leg and it will be even between us, and neither shall have an advantage. The girl Aliya heard these words and became afraid. She cast herself at the derwish's feet and cried: O my masters, cast lots between yourselves as to which is to have me, but do not divide me. But the derwish said: It is necessary. And he drew his sword and waved it over the girl and
*539 was about to strike, and the Amir Kheyyun covered his
825 eyes from the spectacle. But at that very moment the
● girl's mouth opened and the head of a snake appeared from it. And the derwish cried: Come out, Zeboshun,

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

Come out, Zeboshun. And the snake came out and it was twenty feet long and green of skin, and it went over the desert with the speed of a horse. The derwish turned to the Amir and said: I have frightened the snake from her, for it was in her and she knew it not. For this snake was of a breed which enters girls without their knowledge, and its pleasure lies in the torment of men, for it waits for the girl to marry, then it causes her to be angry and nag her man, and her words become as the very venom of the snake, and there is no means of extracting the snake, unless you see its face and know its name and gain power over it.

The Amir was grateful and thanked the derwish, and the derwish said: The girl is yours and I wish you enjoyment in her, and peace be on you and in God's hands. So the Amir took the girl and married her and went to his father's palace. The servants and slaves cried: Your father is stricken with grief for you. And the Amir went to his father the Sultan Hajji Ali and said: Peace on you, O my father, I have taken a wife in accordance with your wishes. And the Sultan became glad and rejoiced and he made his son reign in his place, and he was a wise and just ruler, and had many sons, beautiful as moons.

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

originates from Africa, possibly as one told by Negroes themselves. 136
There are sharks in the Shatt el Arab and in the Karun River in Arabistan which occasionally take off the leg of a bather as far as eighty miles from the sea and the shark is far better known to the Iraqi than is the crocodile.

4. THE STORY OF THE PRINCE OF KERMANSHAH AND OF HIS MISFORTUNES

Peacock. Page 29, Line 25. 'A thousand peacocks.'

I think this bird is only included to give an exotic flavour to the 000
feast. I remember once mentioning that I had shot and eaten peafowl in the Punjab, a statement which was received with much surprise and, I am afraid, some lack of belief, and on a subsequent occasion when someone was describing a feast one of those present shouted, 'Put in a peacock for the Sahib'. In India the peacock is not normally killed by Moslems on the grounds that it is a bird of Paradise. In Iraq, however, I do not doubt that the learned doctors of religion could give the answer straight away if asked. Pigeons which roost on mosques are exempt 137
from molestation, even when destroying crops outside villages. There 825
is incidentally a pretty Iraqi story which explains the large feet of a pigeon. It describes how the pride and arrogance of peacocks offended King Solomon, so to punish them he took away their feet and gave them the feet of the pigeons, that they might always be shamed by their smallness, while the peacocks' large and beautiful feet he gave of course to the pigeons.

5. THE STORY OF THE YOUTH JAMIL, THE SON OF A MERCHANT IN BAGHDAD

Page 43, Line 3. 'The City of Peace.'

Medinat es Salaam or 'City of Peace' is one of the names used in 103
poetry for Baghdad. The city, when first built, was originally named Medinat es Salaam, but it appears that people persisted in referring to it as Baghdad, or Dad's Garden, from some older name for the site of the present city. Arabs love these poetical names, differing from those in normal use. Iraq is sometimes known as Bilad er Rafidain, or Country of the Two Rivers. Jerusalem (Al Quds or the Holy in

35₂ Hooper and Field S-5 (1934) 1937 MAI Iran MAI
Iraq MHI

I-I
278*
•825

DRUGS OF ANIMAL ORIGIN

Nummulites sp. (Foraminifera)

عدس الملک

'Adasu 'l-mulk, Shāhdānej-i-'adasī (Teh.); Sang-i-shadnaj (Afg.); Shudnuj udsee (Ar.); Satanj, Samgh nadh (Punj.).

Field 158; W.H.M.M. 150852.

These are small, lens-shaped or button-shaped fossils, varying from 4 to 12 mm. in diameter. The name Adas refers to the seeds of the lentil, *Lens esculenta*, which the smaller stones resemble. They consist principally of calcium carbonate and act as an antacid. According to Honigberger the hakims administer the powdered fossils for eye diseases and for ulcers. On the authority of the "Doctrine of Signatures" these and other fossils were administered in former days on account of their resemblance to the products of disease.—Powdered with *Punica Granatum* L. and Sumaqh-i-shah, they are applied to painful gums (H.F.).

Corallium rubrum Lam. (Anthozoa)

شاخ مرجان

Shākhah-i-marjān (Teh.); Sang-i-marjan (Hind.); Bussud (Ar.); Prabala (Sans.); red or gem coral.

Field 169; W.H.M.M. 150879.

Coral is obtained from the Red Sea, Persian Gulf, and Arabian coast. It is formed by coral polyps, which have the power of taking up lime from sea water and building this into a skeleton. Coral, therefore, consists principally of calcium carbonate. Both the red coral and the organ-pipe coral (*Tubipora*) are used in medicine; they are reduced to powder and given as a tonic, and to check vomiting and acidity resulting from dyspepsia and biliousness.

Cidaris sp. (Echinoidea)

حجر اليهود

Hajaru'l-yahūd, Sang-i-yahuda (Pers.); Pathar-ka-ber (Hind.); Dugre bore (Bom.); Lapis jadaicus (Ph. Pers.); Jews' stone.

W.H.M.M. 150886.

This fossil echinoid consists of the petrified spines of a sea urchin, found in the Jurassic deposits of the Salt Range, Punjab. Extravagant ideas prevail as to the origin of these fossils, which some suppose

35c Hooper and Field 3-5 (1934) 1937 MAI Iran MAI
Iraq MHI

I-I
278*
$25 •

to be petrified fruits; the name they bear in Delhi, Pathar-ka-ber, signifies the fruits or stones of the jujube tree. The stones are oval, pointed at both ends, 3.5 cm. long and 2 cm. in diameter. They contain 95 per cent of calcium carbonate. These stones are sold all over northern India, Iran, Syria, and Palestine. They are said to be useful for healing wounds, and, internally, for flatulence and diarrhea.

Cypraea moneta L. (Gastropoda)

صدف

Sadaf, Wuda (Ar.); Khar mahra (Pers.); Cowri, Sipi (Hind.); cowrie shells.

Field 269A.

These well-known porcelaneous shells from the Mediterranean and Persian Gulf are used throughout the East for making ornaments, and at one time were a means of barter or medium of exchange. They consist chiefly of calcium carbonate, and in medicine are used as an antacid, alterative, and expectorant. The shells also serve as charms against the Evil Eye for babies, horses, and machines (H. F.). [321] [301] [436]

Larinus maculatus Fald. (Coleoptera)

Yielding Tréhala manna; described under the name of the host-plant, *Echinops persicus*.

Bee's wax (Hymenoptera, Apoidea)

موم

Mūm (Teh.); Moma (Hind.); Cera alba; white wax.

Field 216, 260.

White wax is sold in the shops and used for plasters and ointments.

"Camphor candle" (Mūm-i-kāfūri) is a specimen of a crudely made wax candle in the composition of which camphor has been incorporated to diffuse a pleasant odor when burning.

Bombyx fortunatus Hutton (Lepidoptera)

پیله ابریشم

Abrīsham, Pīlāh abrīsham (Teh.); Pileh, cocoon; Resham, silk; Pat (Beng.); Resham-ki-keri (Duk.); cocoons of the silk moth.

W.H.M.M. 150821.

The cocoons of the silk moth or silk worm are said to be styptic and tonic, and are generally administered with other astringents.

35: Hooper and Field 3-5 (1934) 1937 MAI Iran MAI
Iraq MHI

I-I
278* Burnt, the ashes are given internally in profuse menstruation and
• 825 chronic diarrhea.

Under the name of Abrisham, white silk, cut into small pieces, is given in Ajmere as a remedy for impotence (Irvine).

Otoliths of fish (Percomorphi, Sciaenidae)

Sang-i-sar-i-māhī (from Sang, "a stone"; Sar, "a head"; Mahi, "fish"; an allusion to the belief among the natives that the stone is found in the head of a fish), "poa teeth" (Ind.).

W.H.M.M. 51699.

Otoliths are semi-crystalline bodies composed of carbonate of lime, found in the ear sacs of fish. These concretions are sold in Delhi and other cities in northern India. They resemble in color and form the human incisor teeth, being white and smooth, and having both surfaces convex. The concretions are powdered and given for urinary diseases, chiefly in the suppression and retention of urine (Khory).

Tortoise eggs (*Testudo horsfieldii* Grey and *T. graeca*. Chelonia)

تخم لاک پشت

Tukhm-i-lāk-pusht, "eggs of the hard-backed one" (Teh.); Sur-kūk (Afg.); Lek-poshte (Schl.); tortoise eggs.

W.H.M.M. 150899.

These are globular, orange-colored, waxy bodies, 2 cm. across, disintegrating in water, leaving a yellowish powder, insoluble, with oily globules on the surface. Eggs of the tortoise are used by the Bruhies (Afghanistan) whipped up with water and smeared over the pustules as a remedy to prevent pitting from smallpox (Bellew). In Assam the eggs are also eaten and used medicinally. The eggs and flesh are said to be aphrodisiac. People of the Makran coast (Baluchistan) have a custom of tying a piece of turtle shell to any animal having a stoppage of urine.

278* **Milk curds** from *Bos indicus* (Ruminantia)
262 قر قروت

Qar-i-qurūt (Teh.); Karūt, Krūt (Afg.); dried oxygal, hardened cheese.

Field 238.

Qurūt or Karūt occurs in round balls or cakes of varying shapes made from the milk of cows, buffaloes, or goats. It is usually

35: Hooper and Field 8-8 (1934) 1937 MAI Iran MAI
Iraq MHI

I-I
278*
262

obtained by evaporating sour buttermilk, pressing out the whey in bags, by hand, and drying the solid curd in the sun. These cakes are used by Afghans and residents of the black tents of Helmand, who carry them on their tours as a favorite article of diet. When required, the cakes are mixed with water, brinjal fruits and bread added; the whole forms an admirable dish. The Qar-i-qurūt from Tehran is a blackish brown mass, acidulous and salty to the taste, largely soluble in water; it is very similar to meat extracts sold in America and Europe.—The preparation is used as a soup following vermifuge treatment (H.F.).

Kashk Kashk (Kurd.).

Field 61.

These are balls of casein, butter, and salt, prepared from milk. They probably represent the "Pleasant Food" (Khushk horāk) flavored with asafoetida, used in Afghanistan (Aitchison).

278*
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Camel's flesh, dried from *Camelus dromedarius* L.; single-humped or Arabian camel

کوهان شتر

Kūhān-i-shutur (Teh.); camel's hump.

Field 140.

The specimen is a piece of yellowish white, dried, fibrous flesh from the hump of a camel. This peculiar drug is directed to be mixed with fat and made into an ointment for piles. The Tatars use the hump cut into slices, which, placed in tea, serve the purpose of butter. Camel's meat is eaten by Greeks and Iranis; the flesh of the young dromedary is considered by Arabs to be equal to veal. Ainslie states that the rennet of the camel, which the Iranis term Punir-mayeh-shutur, is placed among their aphrodisiacs; Honigberger calls the substance Camelinum coagulum and says it is highly esteemed by Arabian doctors.

[262]
[832]

Bezoar stones from *Capra aegagrus* Gmel.; Persian wild goat

پادزاهر

Pādzahr (Pers.); Fadzehre heyvani (Schl.); Gorochan (Hind.); bezoar stone.

W.H.M.M. 199302.

The bezoar stone appears to have been first used as a medicine by the Arabian physician Avicenna. Razis in his "Continens" describes

35: Hooper and Field 8-5 (1934) 1937 MAI Iran MAI
Iraq MHI

I-I
278
• 825

it fully, and extols its good qualities as an alexipharmic. Linschoten devotes a chapter to the description of "Bezar stones and other stones good against poyson" and quotes da Orta's account of the origin of this biliary concretion which came from Iran. Similar stones are obtained from the cow, goat, wild boar, antelope, porcupine, and camel. That obtained from the camel is the cheapest, but that from the Persian wild goat is considered the most efficacious. The specimen cited came from Shiraz.

Goats' droppings

مامیز کری

Māmīz, Māmīz-i-kirī (Teh.).

Field 224; W.H.M.M. 150735.

The specimens consist of lumps of fecal matter, from 1 to 1.5 cm. across. Broken and examined with a lens, they were seen to be composed principally of vegetable débris. This is unusual as a drug, and not recorded in ordinary medical works of the East, but in Tehran is said to be rubbed on the chest for bronchitis.

Sheep's stomach, dried

مایه بره

Māyah-i-barrah (Isf.); sheep's stomach.

Field 8 (Isf.).

[234] This specimen is a dried portion of a sheep's stomach, containing the active principle of the gastric juice. The name Māyah refers to ferment, leaven or rennet, and [illegible] māyeh, "cheese producer." Rennet for preparing cheese is also obtained in the East from the stomach of hare, dog, or pig, as well as from that of the sheep and calf.

Mummy

مياڻي

Mūmiyāī, Mūmiyā (Pers.); Silajit (Hind.); Silajatu, "rock sweat" (Sans.); Khatmolt, Mashana churro (Bal.); Asphaltum Persicum; Asphaltum Punjabinum; Osteocolla (Lat.).

This is one of the most ancient medicines of Iran and northern India, and there has been considerable confusion regarding its origin and nature. There is no doubt that it was early associated with dead or embalmed bodies from Egyptian tombs, which were used

Sir Harper and Field 3-5 (1934) 1937 MAI Iran MAI
Iraq MNI

I-I
278*
825 •

in medicine in Europe in the Middle Ages, though often subject to adulteration (Budge, Sir E. A. W., "Mummy: Chapters on Egyptian Funereal Archaeology," London, 1893).

Another animal source has been found in the Khatmolt of Baluchistan, which contained a large proportion of urea. This confirms the direct evidence of a local medical dictionary that "Mummiai is the inspissated urine of the mountain goat."

The third source of Mummy is the exudation of a bituminous substance from a rock; the Indian name Silajit or "rock sweat" expresses the phenomenon. The Mumiai obtained as a secretion from the Mummy mountain of Iran has been described by Chardin, Kämpfer, Ouseley, Le Brun, and other travelers, and these all point to the fact that the substance is a variety of bitumen, asphalt, or allied hydrocarbon. R. Seligmann of Vienna published a pamphlet containing extracts from rare Persian manuscripts regarding this substance. At one time the King of Persia collected the product from one of the mountains near Behbehan and Darab, enclosed it in silver boxes, and distributed it with great care to those in need of this wonderful medicine.

Samples of Mumiai received lately in the Wellcome Historical Medical Museum are those of a variety of asphalt or mineral pitch. Some are black, soft, and sticky, and may be drawn out into long threads, while other samples are black, hard, and brittle.

In the light of modern therapeutics we may anticipate a decline in the reputation of Mumiai of Iran and the Silajit of India, and, like the Hiraceum of the Cape of Good Hope, these once famous remedies will soon be relegated to medicines of a past age.

Cuttle fish bone from *Sepia officinalis* L. (Cephalopoda)

کف دریا

Kaf-i-daryā, "foam of the waters" (Ar.); Samudraphena (Sans.); Os Sepiae, cuttle fish bone.

Field 85A; W.H.M.M. 150837.

Cuttle fish bone is the internal skeleton of the common cuttle or squid; it is used as a polishing material, and reduced to powder is employed in medicine as an antacid. It is often brought by returning pilgrims from Mecca, and hence is looked upon as a very important medicine. The Indian cuttle fish bone has the following composition: calcium carbonate 87.66, calcium sulphate 0.76, organic matter and water 9.3, iron oxide and alumina 0.46, magnesia and alkalis 1.7, silica 0.1, and phosphoric anhydride 0.02, in 100 parts.